Two copper-plate inscriptions of Kulastambha-dēva, an Eastern Cālukya King.—By BABU MAN MOHAN CHAKRAVARTI, M. A., B. L., *Deputy Magistrate.*[1]

[Read February 1891.]

These copper-plates were secured by me from the Rāghava Dāsa Maṭh in the Town of Purī, Orissa. They have been kept in the Maṭh as sanads of the Maṭh itself, but they do not appear to have any connection with it.

When I got them, the plates were very dirty, and the inscriptions hardly legible. I cleansed them by rubbing with tamarind and hot water, and then rubbed afresh with chalk. The letters can now be distinctly seen.

One plate is broader and more complete; it will be called A. The other plate is longer and will be called B. Plate A is $8\frac{3}{4}'' \times 6\frac{1}{2}'' \times \frac{1}{8}''$. It is covered with writing on both sides without any margin. On the front face are 22 lines; on the back 21. The letters are on an average $\frac{1}{4}'' \times \frac{1}{4}''$. Plate B is $9'' \times 5\frac{1}{8}'' \times \frac{1}{8}''$. Like plate A, it is closely written on both sides up to the edge, with 19 lines on the obverse side and 18 on the reverse. The letters are $\frac{3}{8}'' \times \frac{1}{4}''$.

From the middle of the top of both the plates rises a circular piece. The one in plate A contains on its face a half moon, below which is a boar (or a bull) sitting above a line, which with another line encloses the words श्रीमां कुलस्तम्भदेव (*Çrīmām̃ Kulastambha-dēva*). Below the foot line are some letters not clearly traceable. The piece in B has a boar at the foot standing, above which are nearly the same words श्रीमां रलस्तम्भदेव. At the top is a half-moon. These circular pieces were evidently the seals of the granting king.

The letters look like the 10th century Kuṭila inscription given in Prinsep's work. The text purports to be in Sanskrit, but has

[1] [The publication of this and the following paper has been greatly delayed, owing to difficulties experienced by the author in securing an accurate copy of the extremely incorrect Sanskrit of the plates. The text is that given by the author, the plates not being available for comparison. ED.]

been badly transcribed. Orthography and grammar do not appear to have been much attended to. The context is not therefore clear everywhere. I have given a verbatim rendering without attempting revision.

The inscriptions generally agree till we come to the grant itself. They begin with an invocation to Çiva; then follow the praises of Kulastambha-dēva, born by a boon from the goddess Stambhēçvarī, and his son or governor (Kōdālō ?) Kacba Dēva. Then come the grants. In B, the village Pajār in Ulōkhanḍ Sub-Division was bestowed on Bhaṭaputra Vēluka, a Brāhman. In A, the village Kāŋkanira in the same Sub-Division was bestowed on Bhāṭaputra Madhusōdana son of Bhaṭa Vēlu, probably the aforesaid Vēlu (-ka), a Brāhman of the Vaccha Gōtra, Yaçvāriçaya Pravara of the Yajurvēda. The grants are followed by the usual çlōkas of the Mahābhārata regarding the puṇya of land gifts and the sin of resuming them.

Kulastambha-dēva is mentioned as having been born in the Çūlkī Kula (lines 3–4), which cannot but be the Cālukya line. The possession of the plates by an Oṛissa Maṭh, the Telugite sort of name, Bhaṭa Vēlu (alias Vēluka), the word Kaliŋga (lines 21–22), coupled with the absence of any dates or any year of reign (so common in other dynasties) point to the Eastern Cālukya dynasty. The insignia of the boar on the seals are also worth noticing. The Eastern Cālukya dynasty ruled from about 610 A. D. to 1084 A. D., or for four centuries and a half ([1]). The letters are certainly not later than the 11th century. Kulastambha-dēva must therefore be placed before the 11th century A. D.

Beyond this there are no certain data to go on. If Bhaṭa Vēlu be believed to be identical with Vēluka, a period of some 12 or 15 years might be supposed to have elapsed between the two grants—slight differences in the letters (such as ग, र) corroborate this difference of time. Then Kulastambha-dēva could not have reigned less than 15 or 20 years. Is Kulastambha a surname of Guṇāŋka Vijayāditya III ([2]) who reigned 40 or 44 years, and who, according to Sir W. Elliott, conquered Kaliŋga ? Guṇāŋka Vijayāditya III (Vijayāditya II of Elliott's list) began to reign in the middle of the ninth century, A. D., a date consistent with the old form of the Kuṭila characters in the inscriptions. Kulastambha-dēva might also be identified with Kulōttuŋga Ghōḍadēva, the celebrated monarch of the Cōlas, who flourished towards the close of the eleventh century A. D.

Through the kindness of the owner, I send one of the plates to the Society for comparison.

[1] Sewell's sketch of the Dynasties of S. India, pp. 13–15.

[2] Do., p. 12.

PLATE A.

Obverse.

९ स्वस्ति जयति सुरासुरविद्दद्दिद्य(त्) विरमकुटघृष्ट
चरणाम्बुजशशिमणमयुखभाशितपिङ्गजटाभा
रभासुरो गिरिशः स्तम्भेश्वरिलब्धवरप्रसादे स्व
ल्पीकुलेभू(त्)च्छितिप्रख्यातारः श्रीमा (ं) कुलस्तम्भदेव प्र
तीतः स्फुरन्नाता ययोदय तापितारी भास्वविचित्ररुचिरो
ज्वल चारु शा (शो ?) भीरुचौ सदाशिवपुरोगम नियमाणो ।
दवालैयैर्न्निजयशोधरधवलै रणे नित्यमात्मनस्तदि
व मुद्गमितोरुकिर्त्ती तस्यात्मजोभू(त्) जगदेकविरः ॥ ज
यशो (शी ?) ल सत्खड्गनिपातभिताः समन्ततो यान्ति रणे द्वि
शन्तयो राजचकतिलकः सुगुणाङ्कि यातौद कामिमि
मुख मनोहरकर्णपुरैः शङ्कोचिताहितवधूवदनार
विन्दै देशान्चकार भिदुरै सुस्तुभौ शसिव तस्माद्दलो
त्सारित वौ (वै) रिवारितः पग(? रा) क्रमाक्रान्त समस्तदिकूटः दान
प्र(व)तार्दकर प्रतीतिमां दिग्वारनेन्द्रप्रतिमोभवसेतुः । कोदा
लो कच्छदेव द्विजगुरुचरणाराधनाशक्तचेता श्रीमां दुर्व्वारवौ (? वै)
रिप्रवरकरिघटा कुम्भकुटाकवारः दातासत्वैकनिष्ठो जग
त प्रीथुसम य पार्थिवेस्व प्रततः । (क?)च्छेप्यमलान खड्ग प्र
कटभूजवला न्नासिताः शे(ष)शत्रु सकल गोन्द्रमौविथः प्रम
माहेस्वरः समुद्गमिताशेष शट माहाराज श्री र (? कु) लस्तम्भ
देवः शङ्खजोटकावलयः पर (? री) क्रमतः य (त्) यन्मेमण्डलेस्मि(न्)
भावीतः राजन्(नि?)करापुत्रा माहासामन्त नगरनानपि यथा का
ल (? लि) ङ्गङ्गणे विशयपतिः निधिकारिणः (*) जनपद समादिस

(*) Plate B differs from this place as follows :—
रीण श्वस करण कलय यथार्द्दिं विधसतिः कुशल
यथाद्दिसति विदितमस्तु भवतां गो उल्लोखण्ड
सम्बन्धः पजार ग्राम सयरि करतः सो देश स
र्व्वेवाधा विवर्जित चतुश्चय सिमा लय परीक
रत पर्यन्तः । कर स्तरु स्न १०(?) श्राविद्धा
विनिर्गत भटपुत्र वेलुकस्य श्रा ण

PLATE A.

Reverse.

ति विदितमस्तु भवता (ं) गो उला (? लो) खण्ड सम्बन्धः काङ्कनिर
ग्राम सजलस्थलग्रयद्रारारान्यः चतुसिमाप्रयन्तः न केचीत
वाधाकरणि क्रत्यः प्रतिपादितोस्माभीर्यतः भाटपुत्र व
च्छपालकस्य दत ताम्रसासनः वच्छगोत्रः यस्वारिष्ण
यप्रवरः यजुर्व्वेदि वरणाः भाटपुत्र मधुसोदनः तस्य
पिता भट्ट वेलुः श्रतिधाविर्गतः सलिलधारापुरसरेन
चन्द्रार्कसमकालमकरीकत्य प्रतिपादिनः यस्ययस्य य
दा भूमि तस्य तस्य तदा फलमाभूदफलशङ्का य प्रदता
नुपालनः स्वदता प्रद्तम्बा जो हरेत वसुंधराः सविष्ठा
यां क्रमि भूत्वाः पितृभी सह पच्यते षष्ठीवरिसहस्रा
नि सर्गमोदेती भूमिदः अच्छेप्ता अव्रम्हन्या च द्वावव नर्कं व्र
जेतः ह्निर्नमेकं गवामेकं भूमिमेकर्द्धङ्गुलं हरन्नक माया
तियावताभूतिसंप्लवः हरति हारयति भूमिं मन्दवुधिस्त
माव्रत सवद्धो वारुणपासे तर्य्यं (ग्) जोनिस्च गक्छति भुमो
द प्रतिगेङ्गनातिः तस्य भूमि प्रदखीण उभवतो पु
न्यकर्मानिः मितो सर्गगामिनः इति कमलदला
म्बुविन्दु लोले श्रीमनुचिन्त्य मनुष्य जि(नि)तं स्व सत
र्कमिदमुदाहि (त) बुधा नहि पुरुसेषु कित्र(र्त्ति) यो विलो
प्याः लिखितमिदं पद कायस्थ माहासान्धिविग्रहि
केन उ(त्) कीर्णस्व कासाराकुलपुत्रकनानय जाकेन
उण्णाच्चरमधिता(?का) च्चराम्बा यदुपरिलिच्चित च + प्रम

Translation.

Oṃ! Be it good! Blessed be the god Giriça whose lotus-feet are rubbed by the crowns of the most learned among the Dēvas and Asuras, and whose dark plaited hairs are illuminated by the rays of the moon-gem. By the grace of the boon got from the goddess Stambhēçvarī, appeared, in the Çūlkī kula, king Kulastambha-dēva, celebrated (?) in the world, protector of the timid, whose rise (in the line) adorned by their various bright variegated auspicious tastes, and adhering (strictly) to the ways (of the Çāstras) laid down by the gods headed by Sadāçiva, puts the enemies to fear. In the wars whitened by (*i. e.*, illuminated by) his fame-protecting bravery, great

renown is always gained by him, as if it is an attribute of his own. To him was born a son, a hero matchless in the world. Afraid of his ever-victorious good sword, the enemies fly on all sides in the battle; head of all kings, having subdued and extirpated the enemies by his forces (thus) beautifying the faces of his ladies with (golden) earrings won by this bravery, and rendering pale (with grief and fear) the lily faces of the ladies of the enemies, he pierced through their countries and shone like the moon. His power spreading on all sides, his palms appearing as if always wet by his numerous gifts, like the giant elephant watching in a cardinal point, he looks like a bridge over this world-ocean. Kōdālō (?) Kaccha-dēva is attentive in worshipping the feet of Gurus and Brāhmaṇas, is full of Çrī (grace), is a hero in piercing the necks of the big elephants of his difficultly subduable enemies. Liberal, powerful, on this earth and in the midst of kings he resembles Pṛthu. Though of the sea-coast, still the bright glittering sword of his arms terrified all sorts of foes....(Not intelligible 8 letters). The great devotee of Çiva whose enemies have all been subdued, Mahārāja Çrī Kulastambha-dēva surrounded by a round of Çaŋkha-Jōṭaka (?) (thus proclaimeth):—In my Divisions, oh ye future princes, Mahāsāmantas (chief officers) of towns such as those in Kaliŋga, managers, treasurers and others! What is ordered, hear ye all! In the Ulōkhaṇḍ sub-division the village Kāŋkanira with (all rights of) land, water and forest, and (with all the lands within) its four boundaries, having taken it away from your jurisdiction, is thus granted by us—the copper-plate grant of Bhāṭaputra Vacchapālak, granted to Bhāṭaputra Madhusōdan son of Bhaṭa Vēlu of Vacchagōtra, Yaçvāriçaya Pravara, and of Yajurvēdi Varaṇa, granted rent-free as long as the sun and moon with all rights of land and water. (Here follow ten lines quoting Mahābhārata about the efficacy of gifts and the sin of resumption.) Considering the riches and the life of man to be as fleeting as the water-drop on a lotus-leaf, and thinking over the aforesaid illustrations, persons ought not to take away the fame of others. This is written and inscribed by the Kāyastha Mahāsāndhi-vigrahika Kanānaya Jāka son in the Kāsārā Kula. Pray excuse any letter found wanting or written in excess in the above.

THE PART DIFFERING IN PLATE B.

Translation.

:—In Ulōkhaṇḍ sub-division the village Pajār with its rent settled, freed from all liabilities, with the four boundaries determined, with Karaba tree worth (or rent?) ten pals granted to Bhaṭaputra Vēluka. (Then come five lines from Mahābhārata.)